An Exhortation to Obedience and faithful Adherence to King GEORGE.

In TWO

SERMONS

Preach'd at

Little Ilford in *Eſſex*,

In November *and* December, 1715.

Wherein is Prov'd,

That His MAJESTY is our Rightful KING, according to the Will of GOD, and Laws of Man: That the *Pretender* neither is, nor can be our *King*, agreeably to either: And that, if he ſhould ever come to the Imperial Crown of theſe Realms (which God forbid) he muſt be a Wicked and Tyrannical King.

By ROBERT BLAKEWAY, *Rector of the ſaid Pariſh, and Chaplain to the Right Honourable* HENRY *Lord* Herbert.

Publiſh'd at the Requeſt of ſome who heard them, and for their own Vindication.

LONDON: Printed for BERNARD LINTOTT, at the *Croſs-Keys* between the *Temple-gates* in *Fleetſtreet*. 1716.

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LONDON: Printed for BERNARD LINTOTT, at the Cross-Keys between the Two Temple-Gates in Fleet-ſtreet. 1716.

To the Right Honourable

Henry Lord *Herbert*,

Baron of *Cherbury*.

May it pleaſe Your LORDSHIP:

IT *was Your hearty Concern for the Intereſt of the* Proteſtant Succeſſion *in the Houſe of* HANOVER, *which engag'd You to receive me as Your Chaplain, by reaſon of the Oppreſſions I ſuffer'd in the Defence of it, in the late, and even preſent Reign; an Inſtance of ſuch conſcientious Loyalty, Juſtice, and Humanity, as is equally worthy of the moſt Publick Praiſe and Eſteem, as of my humbleſt Thanks and Duty. And therefore I preſume Your* Lordſhip's *known Candour and Pity will not judge it tedious, if I ſpeak a little here of my Sufferings, which occaſioned this Favour, for the Satisfaction of ſome of my* Friends, *and in Defence of my* Reputation.

Had there been Hopes of any Abatement of the groundleſs ill Impreſſions and Perſecutions of my Adverſaries, a late Advertiſement had never been publiſh'd in my Behalf; for

my long Silence shew'd that I would willingly have forgotten them, and not have answer'd them any other Way, than by endeavouring to make my Future justify my Past Life; and strictly to observe His Majesty's Command, viz. That there be no Publick Opposition between Ministers. *But since, besides what's unknown to me, I was sensible of much Damage I had sustained from their scandalous Reflections, which were so often repeated, and so boldly maintain'd with all imaginable Pomp and Solemnity, as also very much to hinder that Good which I earnestly desire to do in my Station; since their Impunity had drawn more Injuries upon me, and my Forgiveness more Insults; since they were not to be wrought upon by any publick Exhortations, nor private Condescentions and Kindnesses, and the more I us'd these, the more they were exasperated against me; since I was judg'd by Hearsay, and condemn'd by Conjecture, and nothing would satisfy but the fulfilling of the Vow that was made to ruin and drive me out of the Country; and several Designs had been form'd, and are to this very Day carrying on against me for this Purpose, and all this merely for my* rejecting the Insinuations and Instructions of *Jacobites. — Here was a sufficient Reason for a publick Appeal, — especially since I am sure my whole Demeanour amongst them hath been inoffensive; since I have done no Injury or*

Injustice

Injuſtice to any of them; and all their Calumnies are (as I can prove) either invented Falſhoods, or, what's as bad, wilful Miſrepreſentations of ſome harmleſs Incidents; and ſince I have ever had, have ever ſhewn, and will ever bear as affectionate and tender a Regard towards my Pariſh, as any of my Brethren can have for theirs.

Theſe things conſider'd, I ſuppoſe our good King *would by no means deſire any of His Subjects to ſit ſtill, and ſuffer themſelves to be ruin'd by His and their Enemies, for maintaining His own Cauſe. — It is my Joy then that I have no Enemies that I know of, but ſuch who are Enemies to Him and His Government; and if they dare be Enemies to ſo* Great Innocence, *well may I be deſpis'd and hated by them; well may I be ſtill inſulted, as I have been afreſh of late, only for doing my Duty for their Juſtification, and particularly for Preaching the following Diſcourſes, which occaſions the Publiſhing of them.*

If now I can hereby retrieve my good Name, and by theſe Sermons *convince Gainſayers, I am ſufficiently rewarded: I aim at no other Self-Intereſt, the Imputation whereof is as unjuſt, as it is a common Aſperſion upon all the Friends of our Happy Eſtabliſhment: For by what follows, however meanly perform'd, I hope we have as much Argument as can be deſir'd, to move the Conſciences of Men, without Art or Sophiſtry, and to incline them*

to

to become a pious, thankful, and obedient, and thereby a happy People: *Which Bleſſing God of his Mercy grant to theſe poor divided Nations.*

And may Your Lordſhip, *from the ſame Fountain of Goodneſs, be ever crown'd with the Reward of relieving the Oppreſſed,* viz. *Health and Honour Here, and Endleſs Bliſs Hereafter. And be pleas'd to accept theſe Firſt-Fruits of my Labours, as an Acknowledgment of my Cheerful Concurrence with Your* Lordſhip, *in my Sentiments concerning the Adminiſtration of Publick Affairs, and a Teſtimony of the ſincereſt Gratitude, from,*

May it pleaſe Your LORDSHIP,

Your LORDSHIP's

moſt Obliged,

moſt Obedient,

and moſt Dutiful

Chaplain and Servant,

ROBERT BLAKEWAY.

The ADVERTISEMENT *referr'd to above.*

WHereas the Reverend Mr. *Robert Blakeway*, Chaplain to the Right Honourable *Henry* Lord *Herbert*, and Rector of *Little Ilford* in *Eſſex*, having been formerly Curate to Dr. *Welton* at *Eaſt-Ham*, the next adjoyning Pariſh, was then heavily oppreſs'd by him, becauſe he heard that he had ſaid, *He was ſorry that Dr. Welton kept Company with Jacobites.* Which when the Doctor told him of, it was with this Warmth, *Thou art not worthy to wipe their Shoes.* Hence afterwards he vow'd (before the Reverend Mr. *Jenks* of St. *Dunſtan's in the Weſt*) that he'd Ruin him; that he ſhould never ſtay in this Country; and boaſted that he had done his Buſineſs already in his Pariſh, that is, *He had ſet them againſt him*, and call'd him a great many Rogues and Raſcals, and Mr. *Jenks* a Rogue for taking his Part, for harbouring that Villain, as he term'd him. Accordingly Mr. *Blakeway*'s Church-warden, upon a Preſumption that he hath but few Friends in the Neighbourhood who will vindicate his good Name, (which hath ſuffer'd the more by the Doctor's Scandals, he coming a Stranger into this Country) and becauſe he would not Vote at the Election laſt Year for Knights of the Shire as he expected, [to which his late appearing for *Robert Honywood* Eſq; is thought an additional Crime] is now proſecuting him for Non-Reſidence, though it is impoſſible for him to be ſtrictly Reſident, as will appear from the following Certificate, ſign'd upon this Occaſion by very worthy Gentlemen, who know him or his Living, or both, and will do Juſtice to the Oppreſſed.

" We whoſe Names are underwritten, do hereby
" Certify, That Mr. *Blakeway* is well qualified for his
" Miniſterial Office, and very diligent in the diſcharge
" of it, inſomuch, that he hath attended it (we are in-
" formed) more fully in his Pariſh, than was thought
" neceſſary by his worthy Predeceſſors, particularly in
" reading

" reading Prayers on Sundays in the Afternoon, and Holi-
" days, and in administring the Sacrament Monthly; that
" he is a very Sober, Honest, and Modest Man, and
" sound in his Principles, in Matters relating both to
" Church and State; and we do farther assure, that (as
" he hath often declar'd to us) he is very willing and de-
" sirous to live in his own Parish, when he hath an House
" to reside in; and therefore we conceive the Prosecution
" he is under for Non-Residence, to be a very great
" Hardship upon him, in Regard he hath provided three
" Neighbour Clergymen to attend in his Absence upon all
" sudden Occasions, since a strict Residence is at present
" altogether impracticable, by reason of the very bad
" Condition and Situation of the Parsonage-House, and
" because he cannot be accommodated with Lodging and
" Entertainment within his Parish. In Testimony where-
" of we have hereunto subscribed our Names,

Charles Blake D. D. Vicar of St. *Sepulchre's.*
Richard Jenks M. A. of St. *Dunstan's in the West.*
John Ayloffe Rector of *Stanford-Rivers,*
James Pound Rector of *Wanstead,*
Charles Vernon Vicar of *West-Ham,* } *Essex.*
Benj. Carter M. A. Curate and Lecturer of *West-Ham,*

ROM.

ROM. xiii. 1, 2.

Let every ſoul be ſubject to the Higher Powers. For there is no Power but of God: the Powers that be, are ordained of God.

Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

IT is a moſt aſtoniſhing Reflexion, That any who call themſelves Members of our moſt holy, peaceable, and inoffenſive Mother the Church of *England*, ſhould be term'd Paſſive-obedient in Profeſſion, and Rebels in Practice. Strange unaccountable Apoſtacy! I hope they are but few who are really guilty of this Charge; and they ſure cannot be Sons of our *Iſrael*, but of the Church of *Rome*: For ſuch vile Inſincerity and monſtrous Prevarication is only taught and practis'd in that *Communion*.

My Design is to shew these deluded Christians the presumptuous Sin of espousing an abjur'd *Pretender*'s Cause, and the absolute Necessity of a faithful Adherence to our Gracious Sovereign King GEORGE, which alone can denominate us sincere Professors of Christianity, and true Members of the Church of *England* as now by Law established.

And God grant I may deliver the Truths I have to urge with that fervent Zeal for his Glory, and affectionate Intent to promote the Conversion and Salvation of Gainsayers, as if they were the last Words I were to speak: And you, my Brethren, may receive 'em with that devout Attention and vigorous Desire of Improvement, as if they were the last Words you were to hear.

I desire not to upbraid any Body, but to persuade the Seduced; for tho' Politicks concern me not, yet to demonstrate Vice and Error, and to point out the Ways of Peace, and Love, and Unity, is my indispensable Duty, and your Happiness; or how shall you obtain that *Faith which comes by hearing*, which is imperfect without *Charity*? or I be able at the Last Day to give an Account of my Ministration?

Therefore, in explaining the Precept, and its Enforcements in the Text, I shall press the Duty of being subject to King GEORGE, by Arguments drawn from the Righteousness of his Cause [in Opposition to that of the *Pretender*] the abominable Wickedness of his Enemies, and the damnable Sin and mischievous Consequences of *Rebellion*.

The doing of this perhaps may be thought too severe by some: But since the Cause of God, our Church, and most holy Religion, besides

ſides that of our Country, do in a peculiar manner call upon the Clergy to ſtand up in their juſt Defence; to be ſilent at this Juncture, would be to betray and abandon all, and not to ſpeak the plain Truth, however unacceptable it may be to our Enemies, highly criminal, a moſt ſhameful Neglect of our Duty as *Clergymen*, and Violence offer'd to our Conſciences as *Proteſtants*.

In our Explication of the Text we may obſerve,

I. The Object, *viz.* The *Higher Powers*.

II. The Act or Duty enjoin'd, *viz. Subjection*; with the Extent of it, *Let every Soul be ſubject*. And,

III. The Reaſons or Motives to enforce it: *For there is no Power but of God; the Powers that be, are ordain'd of God. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.*

I. The Object is the Supreme Power eſtabliſhed in each Nation, whether of Monarchy, Ariſtocracy, or Democracy, who, in reſpect of their Office and Dignity, are more emphatically call'd the *Higher Powers*; as are likewiſe, in an inferiour Senſe, the Chief and Subordinate Magiſtrates plac'd under them, for the *Promotion* of True Religion, the Preſervation of Peace, and the Execution of Juſtice, which are the Ends of Government.

This being a Truth ſelf-evident, and acknowledged by all, I ſhall proceed to prove, That the *Pretender* neither is, nor can be the *Higher*

Power of this Nation; and that King GEORGE, his Preſent Miniſtry and Parliament, are truly the *Higher Powers* in this ſenſe. In order to which it will be neceſſary to conſider what is ſufficient to conſtitute or eſtabliſh any Perſon or Perſons the *Higher Powers*, agreeably to the Meaning of the Text. But ſince it is univerſally allow'd, that it is the undoubted Prerogative of the King of *England* to chuſe his own Miniſtry, and to ſummon a Parliament, I ſhall only need to examine this with relation to His Preſent Majeſty; for if he be our Rightful King, then all thoſe that aid and aſſiſt him in the Adminiſtration, are truly with him the *Higher Powers*.

1. Not *Birth-right* alone: For had Almighty God adjudg'd this ſufficient to convey the Crown and Scepter to the eldeſt Sons of Kings, or next in Blood, he would never have countenanced, much leſs have appointed any other Succeſſion: But that he did both, I ſhall prove by one or two Inſtances: *Jonathan* was *Saul*'s eldeſt Son, and deſign'd to be his Succeſſor, and endowed with many Royal Virtues; but notwithſtanding this and his Hereditary Title, *David*, tho' the youngeſt Son of *Jeſſe*, one of the meaneſt Families of the Tribe of *Judah*, was nam'd and anointed the next Succeſſor in *Saul*'s Life-time. Which Example alone juſtifies our excluding the *Pretender* from theſe Crowns, ſuppoſing, tho' not granting, his Legitimacy; for if God himſelf thought it no Injuſtice to reject *Saul* and his Poſterity from reigning over *Iſrael*, *for rejecting the Word of the Lord*, how can any Mortal accuſe this Nation thereof, becauſe we rejected King *James*

1 Sam. xx. 31.
h. 13. *to the*
nd. *And*
2 Sam. c. 1.
1 Sam. xviii. 18.
— xvi. 13.
Sam. xv. 23.

and

and his reputed Family, for rejecting the pure uncorrupted Doctrines of Chriſt, and introducing Superſtition and Idolatry? God would not ſuffer Idolatrous Princes to rule over his People; and why ſhould we? Eſpecially at this Time, when *France* ſeems to be weary of that Yoke, ſhall we court it? Now they begin to ſee, ſhall we be blind?

Yet farther: Tho' *David* was a pious and righteous Prince, and God by Promiſe had entail'd the Crown upon his Seed after him; yet 'tis plain he intended not to eſtabliſh the Succeſſion in a direct Hereditary Line, in that he appointed *Solomon* the youngeſt of ten Sons to be Heir to his Throne, as he was to his Virtues. But when *Solomon* apoſtatiz'd to Idolatry and Concubinage, the Almighty declar'd the Crown to be forfeited; and tho' he inflicted not the Puniſhment in his time, for *David* his Father's ſake, yet he rent the Sovereignty of the ten Tribes from his Poſterity, which (as one well obſerves upon this remarkable Revolution) was certainly a very good Pattern for our excluding the *Popiſh* Branches of the Royal Line.

2 Sam. vii. 12.

1 Chron. i. 1, &c. — xxviii. 5.

1 Kings xi. 11, 12. — xii. 16.

I might add more Inſtances from Scripture; but I need not, ſince theſe are ſo full and pertinent to my preſent Purpoſe. A Divine Example is not only a ſufficient Juſtification of our Actions, but is ſet down for our Imitation; and therefore not to imitate it would be Sin, as in this Caſe: For if a Prince, in a Nation profeſſing true Religion, ſhould endeavour the Subverſion of it, and the Eſtabliſhment of *Heatheniſh* or *Popiſh* Idolatry, every Soul therein that ſhould tamely ſuffer, and did not to the utmoſt of his Power oppoſe the wicked At-

tempt, would participate in the Guilt, and become anſwerable to Divine Juſtice, for not aſſerting and vindicating the juſt Honour and Glory of the God he worſhips. Accordingly we find that God ſent frequent Judgments upon the *Iſraelites*, in raiſing up Enemies againſt them, who ſlew them in the Wars, or carried them into Captivity, for ſuffering idolatrous Princes to reign over them, and thereby concurring with them in Idolatry. Kin. xv. 13. — *ch.* xvii. Thus it happen'd in the Reigns of *Menahem* and *Hoſhea*, &c. Hence all Nations, where the Crown is Hereditary and Limited, have ſometimes thought it their Duty to ſet aſide the immediate Heirs: As for Inſtance; In *France* there have been Three different Lines of their Kings, *viz.* of *Pharamond*, *Martell*, and *Capet*: And therefore in this Kingdom, from the Conqueſt to *Henry* the VIIth, there have been no leſs than Thirteen Kings who had no Hereditary Right, and but Six who had. Neither,

2. Is Conqueſt or Uſurpation ſufficient to make a Perſon the Supreme or *Higher Power*: For if any one, not having a Legal Right, ſhould uſurp the Imperial Dignity of a Kingdom, 'tis certain that no Subject therein is bound to reſpect him as the *Higher Power*: For Uſurpation being an unjuſt Poſſeſſion of another's Propriety, gain'd by Violence againſt Right and Equity, and to be maintain'd only by Tyranny and Oppreſſion, is not, cannot be God's Ordinance, nor thence require the ſame Obedience as is due to a Lawful King. Farther, Though the Laws of God juſtify the dethroning of Idolatrous, they do not that of Good and Religious Princes, as is His preſent

ſent Majeſty: And therefore, to be ſubject to Uſurpers, wou'd be contrary to Divine as well as Human Policy; it wou'd be to take away all Right, Property, and good Order from amongſt Men; and wou'd encourage perpetual Invaſions thereof, Plunder, Robbery, Murder, and what not? So that ſhou'd the *Pretender* ſucceed in his Deſigns againſt theſe Realms, he muſt be, in a ſtrict Senſe, a Uſurper, and hence a Tyrant and Oppreſſor; upon which Accounts it would be a Sin for any one to obey him in any Point whatſoever.

Beſides, ſince all Parties amongſt us have univerſally diſclaim'd and abjur'd him, ſure I am it is impoſſible for the Nation ever to acknowledge or vow Allegiance and Submiſſion to his Authority, without univerſal Perjury: And for our Enemies to expect this, is the utmoſt Folly and Infatuation, and the greateſt Indignity that can be put upon a Chriſtian Kingdom; for though they themſelves regard not Oaths nor Sacraments, yet, God be praiſed, our Patriots are Gentlemen of Honour and Conſcience, who will rather chuſe Death, than, by involving themſelves in ſuch an horrible Crime, draw down the Divine Vengeance upon their Heads, and entail ſuch a laſting Brand of Infamy upon their Country.

We have ſeen what is not, let us now enquire what is ſufficient to conſtitute any Perſon the Supreme or *Higher Power*, &c.

1. Beſides Hereditary Right, where the Crown is ſo by Law entail'd, he muſt have Perſonal Worth, and Political Capacity; that by his bright Example he may influence his Subjects to a Love of Good, and an Abhor-

rence of Evil. Therefore God long since gave these Rules for the Conduct and Duty of a King, *viz.* Deut.xvii. 16, *to the End.* *He shall not multiply Horses to himself, nor cause the People to return to* Egypt; *i. e.* He must not keep up a standing Force, against the Consent of his People, in order to compel them to Idolatry and Slavery. *Neither shall he multiply Wives to himself, that his Heart turn not away: Neither shall he greatly multiply to himself Silver and Gold,* i. e. Oppress the People by arbitrary Taxes. *And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests the Levites; and it shall be with him, and he shall read therein all the Days of his Life; that he may learn to fear the Lord his God, to keep all the Words of this Law, and these Statutes, to do them: That his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the Right-hand, or to the Left: That he may prolong his Days in his Kingdom, he and his Children in the midst of Israel.*

Those who observed these Rules were call'd Good, and those who transgress'd them Wicked Kings.

Now, if the *Pretender* should ever come here, he must be a wicked King, according to these Rules; for he's damn'd if he observes them, since it is declar'd by their Councils, * *That there's no Faith to be kept with Heretick*s, as they term us; † *That their Goods shall be confiscated*; ‖ *and they imprison'd in Fetters and iron Chains till the Church hath passed Sentence upon them.* And at last, * *be taken away by a damnable Death.* And all this upon Pain of Damnation. And to encourage the Prosecution

* Constance.
† *Third Council of* Lateran.
‖ Constance.
* *Fourth Council of* Lateran.

of these bloody Decrees, it was farther order'd, † *That whosoever under the Badge of the Cross will set themselves to extirpate Hereticks, shall have and enjoy a full Remission of their Sins.* So that he can never answer the Ends of Government here: However just and merciful he may be at *Rome*, he cannot, must not be so in *England*, but must propagate his own false Religion, repeal all our good and just Laws, subdue us into Slavery for that Purpose, and force us to embrace it by Fines, Imprisonments, Whips, Fire, and Fagot, or he can have no Absolution from the Pope, nor Salvation in that Church. Solemn Oaths and Protestations, Contracts and Promises, must all give Place to these Attempts. A Dispensation from *Rome* wipes away all Guilt, and makes him innocent as a Lamb. Nay, [O Blasphemy to speak!] these, though the vilest Actions, with them are good, and just, and honourable, and will merit Saintship here, and greater Degrees of Glory hereafter.

† Ibid.

It will not be now surprising, that from such horrid Principles the most inhuman Cruelties should be committed; that the Sense of Merit and Desire of Canonization should extinguish from the Breasts of Papists all innate Dispositions of Justice and Humanity; that the Popish Persecutions should equal, if not exceed, the ten Heathen ones for Effusion of Christian Blood; that Two hundred thousand Christians should be murder'd under Pope *Julius* II. in seven Years, One hundred thousand in *France* in the Space of three Months, One hundred thousand in the *Irish* Massacre, Nine hundred thousand in the *Low Countries* in thirty or forty Years, and above a Million in the Persecution of the

Albi-

Albigenſes in *France*; beſides the great Numbers that have ſuffered in our own Country at the latter End of the Reign of King *Henry* VIII. Queen *Mary*, and King *James* II.

Whoever then lays theſe Things together, will not think it ſtrange that the Popiſh Faction ſhould be thus continually plotting to ruin us, as they have been ever ſince the Reformation; that a Popiſh Head can never defend a Proteſtant Faith; * *That all that is dear to us muſt be irrecoverably loſt, if ever the Deſigns of ſuch an one ſhould take Place*; That therefore Popery is the greateſt Evil that can befal our Church and Nation; And that if the *Pretender* hath any Piety, or even Gratitude, to the Popiſh Powers that have given him his Bread, he muſt deſtroy both, and conſequently be a Wicked and Tyrannical King.

* *Queen* Anne's *Speech to the Parliament*, Apr. 1. 1708.

He cannot poſſibly give us more firm Aſſurances of protecting them than Queen *Mary* and King *James* II. did, the only two Popiſh Princes that we have had ſince the Reformation; and yet both theſe, as ſoon as they were ſettled on the Throne, endeavour'd the Subverſion of them. The *Suffolk* Men, who plac'd the Crown upon the Head of the former, without whoſe Aſſiſtance ſhe had never had it, ſoon felt with the reſt of their fellow-Subjects the Weight of her bloody Perſecutions, and in Return had their County fill'd with the Flames of Martyrs, for refuſing to embrace Popery. The latter was taking the ſame Steps, and in the like Manner began to perſecute thoſe who made him King.

Sure it cannot yet be forgot, how "He aſſu-
" med and exerciſed a Power of diſpenſing with,
" and ſuſpending of Laws, and the Execution
" of

" of Laws, without Conſent of Parliament:
" How he committed, and proſecuted divers
" worthy Biſhops, for humbly petitioning to
" be excuſed from concurring to the ſaid aſ-
" ſumed Power: How he iſſued, and caus'd
" to be executed, a Commiſſion under the
" Great Seal, for erecting a Court call'd *The*
" *Court of Commiſſioners for Eccleſiaſtical*
" *Cauſes:* How he levied Money for and to
" the Uſe of the Crown, by Pretence of Prero-
" gative, for other Time, and in other Manner,
" than the ſame was granted by Parliament:
" How he rais'd and kept a Standing Army
" in Time of Peace, without Conſent of Par-
" liament, quartering Soldiers contrary to
" Law: How he cauſed Proteſtants to be diſ-
" arm'd, and at the ſame time arm'd and
" employ'd Papiſts: How he violated the Free-
" dom of Election of Members to ſerve in
" Parliament: How Proſecutions were brought
" into the Court of *King's-Bench* for Matters
" and Cauſes cognizable only in Parliament:
" How partial, corrupt and unqualified Perſons
" were return'd, and ſerv'd on Juries in Trials,
" particularly thoſe for *High Treaſon:* How
" exceſſive Bails were requir'd of Perſons com-
" mitted for Criminal Caſes, to elude the Be-
" nefit of the Laws made for the Liberty of
" the Subjects: How exceſſive Fines were im-
" poſ'd, and illegal and cruel Puniſhments in-
" flicted: How, laſtly, ſeveral Grants and Pro-
" miſes were made of Fines and Forfeitures, be-
" fore any Conviction or Judgment againſt the
" Perſons on whom the ſame were to be le-
" vied. And all this directly contrary to the
" known Laws, and Statutes, and Freedom,

" of

" of this Realm, in order to ſubvert our Pro-
" teſtant Religion, Laws, and Liberties."

Theſe Things plainly ſhew, my Brethren, that there's no Credit to be given to Popiſh Promiſes: For from what has been ſaid it appears, that Equivocation, mental Reſervation, Flattery, Hypocriſy, Guile, and Perjury, are meritorious Acts in a Papiſt.

But the *Pretender*'s Friends will ſay he's a Proteſtant: Why, ſo did theſe two Princes pretend to be before they got the Crown, eſpecially King *James*, who, when Duke of *York*, for a long time profeſs'd himſelf a Proteſtant; and a little before his Acceſſion to the Crown, ſeveral Perſons, who ſaid he was a Papiſt, had Actions brought againſt them, and exorbitant Damages given and recover'd for the Aſperſion. Which ſhews what Confidence is to be put in the Converſions of Men, who, 'tis reaſonable to believe, have Diſpenſations from the Pope to aſſume any Shape, to uſe any pious Fraud, for the Service of that Church. And therefore our Legiſlative Power, in the Acts which eſtabliſh the *Hanover* Succeſſion, have excluded all that were Papiſts at that time, [and ſuch all will allow the *Pretender* was then,] without any Reſerve for them if they ſhould afterwards become Proteſtants, as well knowing that their pretended Converſions are not to be depended upon. —— But it were eaſy to prove that the *Pretender* is a Papiſt, and a Bigot too in his Way, from thoſe treaſonable Pamphlets, full of Lyes and Contradictions, which have been all along publiſh'd in his Favour; but that they are not worthy to come within my Lips, eſpecially in this ſacred Place.

Whereas,

Whereas, on the other hand, His Sacred Majeſty King *George* hath religiouſly obſerv'd all the Divine Rules above, and not violated one of them; and is therefore, according to the Will and Word of God, a good King. He has not raiſed any Force, nor levied Taxes, without the Conſent of his People: He has not rejected the pure Doctrines of our Church, but is a conſtant and pious Communicant therein: His Heart is not lifted up above his Brethren; nor has he deviated from the Commandment to the Right-hand, or to the Left; but has been altogether *juſt, ruling in the Fear of the Lord,* and is conſequently, like *David*, a King after God's own Heart. Nay, ſure I am, in the midſt of the moſt daring Inſults and Provocations, he has ſet himſelf a Pattern for all ſucceeding Princes, of Meekneſs and Humility, of Tenderneſs and Compaſſion towards his deluded Subjects. No Prince was ever better qualified for ſo high a Station than he is, nor more induſtrious to diſcharge his Truſt well. His Wiſdom, Juſtice, and Mercy, have render'd him the Delight of his Subjects Abroad; and his known indefatigable Zeal for their Good, a Terror to his and their Enemies. Beſides, we ſee in the Prince and Princeſs the ſame Royal and Princely Vertues ready to exert themſelves with equal Brightneſs, whenever it ſhall pleaſe God to call them to the Throne. 2 Sam. xxiii. 3.

For a Proof of this their Juſt Character, Witneſs the Prayers and Tears of the People his Majeſty left for our Happineſs, though he was there inveſted with an unlimited Power.

Witneſs this gracious Declaration he made in Council ſoon after he was landed: "Having "in my Anſwers to the Addreſſes of both "Houſes

" Houſes of Parliament fully expreſs'd my Re-
" ſolution to defend the Religious and Civil
" Rights of all my Subjects, there remains
" very little for me to ſay upon this Occaſion;
" yet being willing to omit no Opportunity
" of giving all poſſible Aſſurances to a People
" who have already deſerved ſo well of me,
" I take this Occaſion alſo to expreſs to you my
" firm Purpoſe to do all that is in my Power
" for the ſupporting and maintaining the
" Churches of *England* and *Scotland*, as they are
" ſeverally by Law eſtabliſh'd; which I am of
" Opinion may be effectually done, without
" the leaſt impairing the Toleration allow'd by
" Law to Proteſtant Diſſenters, ſo agreeable to
" Chriſtian Charity, and ſo neceſſary to the
" Trade and Riches of this Kingdom.

The Diſaffected juſtly extol our late good Queen, and yet ſhe often made the very ſame Declaration, *viz.* That ſhe'd inviolably maintain the Toleration, and the Churches of *England* and *Scotland* in their reſpective Rights.

Witneſs his firſt Speech to both Houſes of Parliament, wherein he thus moſt affectionately exhorts them, " Let no unhappy Diviſions
March 21. 1714. " of Parties here at Home divert you from
" purſuing the Common Intereſt of your Coun-
" try: Let no wicked Inſinuations diſquiet the
" Minds of my Subjects. The eſtabliſhed
" Conſtitution in Church and State ſhall be
" the Rule of my Government: The Happi-
" neſs, Eaſe, and Proſperity of my People
" ſhall be the Chief Care of my Life. Thoſe
" that Aſſiſt me in carrying on theſe Meaſures
" I ſhall always eſteem my beſt Friends:
" And I doubt not but that I ſhall be able,
" with your Aſſiſtance, to diſappoint the De-
" ſigns

" ſigns of thoſe who would deprive me of that " Bleſſing which I moſt value, the Affection " of my People."

Witneſs his laſt Speech before their Adjournment, wherein he moſt pathetically thanks 'em for the Proviſion they had made for the Support of the Honour and Dignity of the Crown, and the other neceſſary Occaſions of the Publick, " Eſpecially, ſaith he, for your having done " it by Means ſo little burthenſome to my Peo- " ple, which, I aſſure you, recommends the " Supplies to me, above any other Circum- " ſtance whatſoever." Sept. 21. 1715.

Afterwards taking Notice of the Rebellion in *Scotland*, he ſays, " The Endeavouring to per- " ſwade my People that the Church of *Eng-* " *land* is in Danger under my Government, has " been the main Artifice employed in carrying " on this wicked and traiterous Deſign. This " Inſinuation, after the ſolemn Aſſurances I have " given, and my having laid hold of all Op- " portunities to do every Thing that may tend " to the Advantage of the Church of *England*, " is both unjuſt and ungrateful. Nor can I " believe ſo groundleſs and malicious a Ca- " lumny can make any Impreſſion upon the " Minds of my faithful Subjects, or that they " can be ſo far miſled, as to think the Church " of *England* is to be ſecured, by ſetting a Po- " piſh *Pretender* upon the Throne."

Witneſs his Gracious Anſwers to ſeveral Addreſſes from both Houſes of Parliament, from the Convocation, from the two Univerſities, from the City of *London*, from the Biſhop and Clergy of *London*, and from many other Publick Bodies; and all to the ſame Effect.

Witneſs

Witneſs the Lords Juſtices Speech to the Parliament in *Ireland*: " We are commanded by " His Majeſty to aſſure you, that he will in- " violaby preſerve our excellent Conſtitution " both in Church and State. The Continuance " of which Bleſſing is further ſecured to us, " by the eminent Vertues of the Prince of " *Wales*, and by ſo numerous an Iſſue as God " hath beſtowed upon his Royal Highneſs."

Gazet. Nov. 22. 1715.

Witneſs His Majeſty's Zeal for the Propagation of the Goſpel in Foreign Parts, in his Anſwer to the Societies Addreſs, wherein " He " commends thoſe who are engag'd in ſo pious " and uſeful and Undertaking, and ſolemnly " promiſes that it ſhall always meet with his " Favour and Encouragement."

Witneſs the affectionate and tender Concern he hath expreſs'd in private for our Charity-Schools, and his moſt earneſt Deſire to countenance and promote the Improvement of them. And what could our Good King do more, in ſo ſhort a Time he hath been amongſt us, than thus to applaud and encourage ſuch pious Deſigns, ſet on Foot by our *Great Deliverer* King *William*, and his Religious Succeſſor Queen *Anne*, and both for the Honour and Intereſt of the Church of *England?*

Witneſs the Joy he expreſs'd, that his Good Predeceſſor had given away part of her Revenue, for the Augmentation of the Maintenance of the Poor Clergy; and his chearful Concurrence in ſigning an Act, not only for continuing, but extending the Benefaction to Curacies and Chapelries.

Witneſs his Paternal Indulgence to the Clergy of our Church, in giving the compleateſt Library the World ever ſaw to one of our Univerſities,

verſities; and obtaining a comfortable Support and Maintenance from his faithful Commons for thoſe that ſhall officiate in the new Churches. The former ſhews his earneſt Deſire to encourage Learning and Piety: The latter, his Readineſs to reward Thoſe that ſhall be Exemplary for them. And ſure there is not leſs Affection ſhewn to the Clergy in *endowing*, than in *building* Churches for them.

Theſe few Remarks are ſufficient to ſilence the Cry of the Church's Danger under his Government, as being plainly hence a moſt ridiculous Impoſition upon the Senſes of Mankind.

Witneſs farther, his Beneficent Temper ſtriving to exert it ſelf univerſally, in providing, as Preferments fall, for the Advancement of the Half-pay Officers, who are therefore bound in Gratitude, Honour, and Conſcience, to ſerve him and their Country faithfully: And ſurely, to be ungrateful to ſo kind a Prince, muſt be highly *provoking* to the God he repreſents, as well as *ſcandalous* to themſelves.

Witneſs his impartial Juſtice in debaſing thoſe who would raiſe their own Fortunes upon the Ruin of others, by Falſhoods and Calumnies; of which we have had one very memorable *Inſtance*.

Lieutenant John Kynaſton *of Col.* Newton's *Regiment of Dragoons, having informed againſt ſeveveral Officers of the Army, for drinking the* Pretender's *Health; His Majeſty appointed the Board of General-Officers to examine into the Matter; and upon a Report from them that the Information was falſe, ſcandalous, and, malicious, was pleaſed to confirm the ſaid Report, and order'd that the ſaid Lieutenant* John Kynaſton *be turn'd out of His Majeſty's Service, and render'd uncapable of ever ſerving for the future.*

Nay, witneſs the Conſciences and Confeſſions of his Enemies: That perjur'd Arch-Rebel in the North, by his Dutiful Expreſſions of

Loyalty and Attachment to His Majesty's Person and Interest, hath sufficiently attested him to be a *Good King*. And I appeal to the most discontented and rebellious Breast, if what has been said be not true; though I am sure, after all, my Descriptions come vastly short of *his real Worth*.

2. The other and chief Requisite to be added to Hereditary Right, is the Concurrence and Acknowledgment of the People. 'Tis this establishes the Regal Power: *Birthright* and *Worth* are only a Nomination of his Person; this, a Confirmation of his Dignity. His Title is but imaginary, not real, till he hath the Hearts of his Subjects, and their Declaration in his Favour. And therefore without this, though the *Pretender* should have both the preceding Qualifications, he would be no King by the Laws of God or Man.

Not by the Laws of God; for then *Jonathan*, *Saul*'s eldest Son, must necessarily have succeeded on the Throne.

Nor by the Laws of Man: For it's absurd to suppose that the States of a Nation can justly own a Person to be their Lawful King, whom they have for good Reasons before, by their * Laws, excluded. Such a wild Notion as this, sure, can never be countenanc'd in a Christian Country; for then farewel Honour and Faith, Justice and Equity, even Religion and Morality, the chief Supports of Government; and in their stead, it must be noted for these scandalous Characteristicks, Inconstancy and Hypocrisy, Perfidiousness and Perjury, Atheism and Barbarity.

* *See the Acts made to secure the* Hanover *Succession.*

Now that God intended that this Approbation of the People ſhould ever be the chief Requiſite in the Creation of Kings, appears from his own Conduct in giving one to the *Iſraelites*: Though he himſelf appointed him, yet, in regard there ſhould not always be ſuch immediate Communications between him and Man, whereby they might aſſuredly know his Deſignation, and that future Ages might ſee what he required in conſtituting the Imperial Power, he ſubmitted *Saul* to their Election, in giving them the Liberty to * *chuſe the Tribe and the Perſon by Lot*; "Though, no doubt "(as one juſtly here remarks) he influenc'd "their Will by his Divine Power, as well as "he did the Lot, to fall in with his own No-"mination."

* 1 Sam. x. 20, 21.

In the ſame Manner we may be ſure, that he now decrees the Perſons of Kings, though the World is not acquainted thereof by any Prophetick Meſſage or Embaſſy from him; and ſways Mens Inclinations to accord with his own Divine Appointment; that if Princes *reject* his ſacred Laws, and the Rules of Governing he has preſcrib'd, he then excites the Subjects with a general Indignation to *reject* them; but if they faithfully and religiouſly uſe the Power he hath given them, he will be their faithful Guardian and Protector, and all the dark Conſpiracies of Hell ſhall never be able to wreſt the Sceptre from their *Innocent Hands*.

From theſe Conſiderations 'tis plainly evident that the *Pretender* neither is, nor can be the *Higher Power* of this Nation, as not having one Qualification to make him ſo, agreeably to the Will of God, and Laws of Man. As to his *Birthright*, which is the only one

he pretends to, *it is no Ways material*; but if it were, it is render'd ſo dubious by the ſuſpicious Conduct of his reputed Parents, that a Man who can believe it, ſeems too nearly diſpoſed to receive with an implicit Faith any of the Popiſh Fables and Abſurdities: For, to offer only one inſuperable Objection, Why ſhould the next Preſumptive Heir [*viz.* Queen *Mary*, or Queen *Anne*] be kept abſent, when our Laws required her to be preſent? It is not ſo in other Nations; the next Heir, though a Man, is always preſent at the Delivery, as in *France*. But as King *James* had violated moſt of our Laws before, he was reſolv'd to obſerve none of them: And then why ſhould we take his Impoſitions for Law, when againſt Law?

King *George*, on the contrary, hath all the deſired Qualifications; that he is of the Royal Line, is confeſs'd by all; that he hath thoſe Perſonal Vertues and Capacity which God and our Laws require, is as evident; and that he was for theſe Reaſons voluntarily called upon and invited [and this too agreeably to the Will of God, and our Laws] to be our King, by the whole Nation, and not by any Art, Artifice, or Force uſed on his own Part, is known to all. So that I may conclude with what has been already obſerv'd to the Publick, that no Prince from the Creation of the World to this very Day, ever had, or can have, a better Title to a Crown, than King *George* hath to this.

No one, I preſume, will dare to ſay that *Solomon* had not a good Title to his Throne; and yet according to the Premiſſes, King *George*, hath the very ſame, only with this Difference, God ſent a Prophet immediately to anoint *Solomon*; and he hath influenc'd the Minds of the People

People here unanimouſly to anoint King *George*; for I am perſwaded it could not otherwiſe have happen'd, that all Sides ſhould concur in approving and promoting his Succeſſion.

At leaſt it muſt be allowed that King *George*'s Title is as good as that of the *Roman* Emperors, when the Apoſtle penn'd this Epiſtle, who were elected by their Armies, or choſen and confirm'd by the Senate. And now, that you may know how to behave to him, I proceed,

2. To the Act or Duty enjoin'd, *viz. Subjection*, with the Extent of it, *Let every Soul be ſubject*. But I have not Time now to diſpatch this and what remains, and ſhall therefore conclude, by reading, as an Application to what has been ſaid, the * *Declaration* of the Archbiſhop of *Canterbury*, and the Biſhops in and near *London*, teſtifying their Abhorrence of the preſent *Rebellion*; with an Exhortation to the Clergy and People under their Care, to be zealous in the Diſcharge of their Duties to King *GEORGE*, *&c.*

* *See the Declaration at large.*

ROM. xiii. 1, 2.

Let every ſoul be ſubject to the Higher Power. For there is no Power but of God: the Powers that be, are ordained of God.

Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

I SHALL not trouble myſelf nor your Patience, with repeating what has been ſaid upon theſe Words; only you may remember, in defining the Object, I prov'd that the *Pretender* neither is, nor can be the *Higher Power* of this Nation, according to the Revealed Will of God, and our Laws; and that King GEORGE, His preſent Miniſtry, and Parliament are truly the *Higher Powers*, agreeably to both. And now,

II. I am to set before you the Act or Duty enjoin'd, *viz. Subjection*; with the Extent of it, *Let every Soul be subject.*

This prohibits in other parallel Scriptures,

1. The loading their Names with Scandals and Calumnies; for it is written, *Thou shalt not speak evil of the Rulers of thy People.* Acts xxiii. 5.

2. The Reviling or Cursing of them: *Thou shalt not revile the Gods* [or Judges.] Again: *Curse not the King, no, not in thy thoughts; and curse not the rich* [*i. e.* his Ministers] *in thy Bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.* Ex. xxii. 28. Eccl. x. 20.

3. The offering any Indignities or Violence to their Persons or Estates: For *who can stretch forth his hand against the Lord's Anointed, and be guiltless?* says *David* to *Abishai.* 1 Sam. xxvi. 9.

The Reason of these Prohibitions is obvious: For Defamation, Contempt, and Oppression are condemned by the Light of Nature, as well as Revelation; so that such Dispositions towards the meanest of Mankind, are not only Anti-christian, but inhuman and barbarous; and then surely much more aggravated must the Guilt be, when *good Princes* are made the Objects of such Enmity.

But as this Precept thus negatively commands Subjects to do nothing directly or indirectly to oppose a Just and Legal Administration, so it positively includes several Duties, as,

1. Thanks-

1. Thankſgiving to God, for the King, and the Magiſtrates under him; hence *David* praiſes the Almighty for protecting him againſt the Pride, Malice, and evil Devices of his Enemies, *The King ſhall joy in thy Strength, O Lord, and in thy Salvation how greatly ſhall he rejoyce?* And after directs his Subjects to join with him in this joyful Hymn, as being but a neceſſary Return of Gratitude to God, for the Bleſſings they ſhould enjoy under the King whom he had given them: *Be thou exalted, Lord, in thine own Strength; ſo will we ſing and praiſe thy Power.* Pſal. xxi. 1. — *Ver.* 13.

Which teacheth us, that we are bound not only to thank God for the eminent Virtues of our Good King, and for His Acceſſion to the Throne; but that it was peaceful, at a time when our Enemies were wickedly conſpiring to fruſtrate His Succeſſion; and that God hereby has declar'd *his Approbation of its Limitation in the Proteſtant Line.*

2. Praying for them: *I exhort therefore, that Supplications, Prayers,* &c. *be made for Kings, and all that are put in Authority; that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.* 1 Tim. ii. 1, 2.

3. A cheerful Contribution of Tribute: *Render to Ceſar the things that are Ceſar's, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom.* Mat. xxii. 21. Rom. xiii. 7. For Princes watch for our Common Intereſt; and certainly then they have a juſt Claim to an honourable Support and Maintenance from us, in the Execution of their good Deſigns.

4. Lov-

4. Loving and reverencing their Perſons, [which is but a juſt and reaſonable Gratitude for their Cares and Troubles] and paying entire Obedience both actively and paſſively to their Commands in all lawful things. *My Son,* Prov. xxiv. 21. *fear thou the Lord and the King. Submit your* 1 Pet. ii. 13, 14. *ſelf to every Ordinance of Man for the Lord's ſake; whether it be to the King as ſupreme; or unto Governours, as unto them that are ſent by him;* and that becauſe *He is a Miniſter of* Rom. xiii. 4. *God to thee for good, and a Revenger to execute Wrath upon him that doth evil.*

5. Diſcovering Traiterous Plots and Conſpiracies againſt their Perſon or Government: To this we are obliged by the Oaths of *Allegiance* and *Abjuration*, which engage us "To "bear Faith and true Allegiance to His Majeſty King GEORGE, and Him to defend "to the utmoſt of our Power, againſt all traiterous Conſpiracies and Attempts whatſoever, which ſhall be made againſt his Perſon, "Crown, and Dignity: And to do our utmoſt Endeavour to diſcloſe and make known "to His Majeſty and His Succeſſors all Treaſons and traiterous Conſpiracies, which ſhall "be made againſt Him or any of Them."

Now, not to obſerve theſe Oaths faithfully, is Perjury, *a bearing falſe Witneſs, which the* Prov. vi. 16, 19. *Lord hates*, and *which ſhall not be unpuniſhed.* ---- xix. 5.

Farther; Suppoſing ſome have not taken theſe Oaths, yet they are nevertheleſs bound to obſerve this Branch of the Duty in the Text; otherwiſe, how can they be ſaid to be truly ſubject, according to the Mind of God, who tells

tells us, that even the ſecret Curſes and treaſonable Imaginations of the Heart ſhall be *conveyed by the Birds of the Air* to the Ears of injur'd Princes? So that we may be ſure (however Men may reſent it) he well approves of the Diſcovery any one ſhould make of the Enemies of his Church and State, that are eſtabliſh'd according to his Will in Righteouſneſs and Judgment, provided this be not done out of Malice or Envy, but Conſcience and Neceſſity, to reſcue them from imminent Dangers. In ſuch Caſes, Duty to God, and Charity to the Publick, muſt ſuperſede all other Conſideration of Friendſhip, Favours, or Nearneſs of Blood: For tho' we muſt love our Enemies, reſpect our Benefactors, and be tender of our Friends and Relations, yet we muſt not permit them to deſtroy us: The Publick is to be preferr'd to our own Private Intereſt; whilſt we deliver them up to Juſtice, out of Zeal for God's Glory, in preſerving his Vicegerent, his Church, and moſt Holy Religion, we may intercede for the Pardon of their Sins, and the Salvation of their Souls, as the *beſt of Men* often have done.

Nay, to conceal, and thereby to ſuffer ſuch daring Wickedneſs to proſper, would be to partake in the Sin, and would conſequently render us obnoxious to the juſt Wrath of God as well as Man; for this is Treaſon in the Divine as well as all Human Laws, and is therefore ſure to be judged in the next World as well as this. —— Wherefore *Mordecai*, whoſe Proſperity and Grandeur were manifeſtly a Bleſſing from God for his Vertues, *diſcovered the Deſign of the Kings two Servants againſt him.* Eſther ii. 21, 22, 23.

6. A Joyful Contentment with ſuch Princes and Magiſtrates as God has ſet over us, altho' they be not altogether ſuch as we could wiſh they were. But this, bleſſed be God, is not our Caſe; for we could not deſire a more accompliſh'd and more pious King, and a more indulgent Father to his People, than him we are now bleſs'd with: —— Were it otherwiſe; had there been any Faults or Blemiſhes in His Adminiſtration, as hitherto there have not been any, yet it is manifeſt that we ought to be content with him, from the Account which the Scriptures give of the *Iſraelites demanding a new Sovereign Power*, thro' a refractory and diſcontented Spirit, that was ſtill admiring of Novelties, and longing for Changes, miſerable in the midſt of Bleſſedneſs, neglecting the Subſtance of things, and gaping after Shadows: The Account runs thus: *When Samuel was old, he made his Sons Judges over Iſrael, who followed not his Ways, but turned aſide after Lucre, took Bribes, and perverted Judgment. Then all the Elders of Iſrael gathered themſelves together, and ſaid to Samuel, Behold, thou art old, and thy Sons walk not in thy ways; now make us a King to judge us like all the Nations.* This greatly diſpleas'd God, and he ſaid to *Samuel*, *They have not rejected thee, but they have rejected me, that I ſhould reign over them.* —— *Samuel* telling them afterwards, *That their Wickedneſs was great in the ſight of God, in asking a King; the People acknowledg'd the Sin, when God had ſent Thunder and Rain in the midſt of Harveſt.*

1 Sam. viii. 1, to 7.

1 Sam. xii. 16, to 19.

Such is the Import of the Duty in the Text. And now, that no one may plead Exemption from

from it, I am to remind you, that it is not to be obſerv'd by a few, but by all; for the Term expreſſing its Extent is univerſal, *Let every Soul be Subject, i. e.* Let every Man who lives under the Protection of a Legal and Righteous Government, ſubmit himſelf to that Government in the foregoing Particulars; ſo that it reaches both to Clergy and Laity, to Young and Old, to Rich and Poor: Here's no Exception, no Evaſion to be made; no pretended Diſlike of the Perſons in Authority, no private Reſentment, or Self-ended Views; much leſs can any foreign Power or Popiſh Diſpenſation diſcharge Subjects from this Duty of Allegiance or *Subjection.*

From the whole I may now fairly draw this Concluſion; That ſince King GEORGE is truly the *Higher Power*, according to the Divine Will, it neceſſarily follows, that every Soul in his Dominions is bound to obſerve all Parts of this Duty towards him.

But, good God! What an Age is this that we are born into? that any amongſt us, calling themſelves Chriſtians ſhould wilfully violate all Parts of it, tho' one of the principal Duties of Chriſtianity! tho' they know too, that he who is wilfully guilty of breaking one of the leaſt Commands of God, is guilty of all? —— Merciful Lord! incline 'em ſpeedily to repent and amend, that thy Judgments overtake them not.

III. The Motives or Reaſons in the Text to enforce this Duty are Three.

1. *For*

1. *For there is no Power but of God; the Powers that be, are ordained of God*; that is, He is the Source or Origin of all Power, and conſequently it is *his Ordinance*, which muſt come to be ſo, either by his immediate Deſignation and Appointment, or by a general Decree, making all Power to belong to himſelf, becauſe depending upon, and derived from himſelf. In the former Senſe *Saul* and *David*'s Power or Sovereignty was directly *God's Ordinance*, they being nominated thereto immediately by him. In the latter, that of the *Roman* Emperors in the Time of the Apoſtles, and of all ſucceeding Monarchs, who have been rais'd to this Dignity by the Conſent, Choice, and Contract, Original or Actual, of the Perſons governed, is likewiſe *his Ordinance*; for tho' the * Nomination is in the People, the Authority is from God. He impreſſes Majeſty and Terror in the Rulers, and Awe and Reverence in the Perſons rul'd. What other Reaſon can be given why ſingle Perſons, of the ſame Frame and Nature with ourſelves, ſhould carry ſuch dreadful Lightning in their Looks, and Thunder in their Words, as to ſway the Hearts and Affections of Men with as much Eaſe as their Royal Scepter? Nothing ſure but the Image of Divine Power, ſtamp'd upon them by the Inviſible Hand of Omnipotence, could command ſuch univerſal Homage. But if this Ray of Heavenly Power appears not equally to all, encircling the Heads of our Princes, in its native radiant Luſtre, *it is not that they want it*; Good Men ſee and acknowledge it with a becoming Reverence; it is only hid from the Wicked, who are blind as to all Spiritual Speculations,

* *Deſignatio perſonæ ſit à populo, autoritas eſt à Deo.*

lations; and no wonder then that they ſpeak of, and behave themſelves ſo contemptuouſly to *Higher Powers*, accounting them no better than themſelves in any other reſpect, than that they are richer; tho' it is certain that Princes, in a peculiar manner, are under the Care and Protection of the Divine Providence; and to enable them to manage well their difficult and weighty Truſt, he frequently beſtows upon them greater Meaſures of Wiſdom and Vertues than on other Men. No wonder, I ſay, that as in this, ſo upon all Occaſions, to gratify an odd Humour, or to ſerve a paultry temporal Intereſt, theſe Men call *Evil Good*, and *Good Evil*.

This is the true Cauſe of the Diſloyalty of the Preſent Times, *Want of Grace, and Abundance of Vice*, ſuch as exceſſive Pride, monopolizing Ambition, idolizing Self-Conceit, facile Diſguſt, implacable Malice, inſatiable Revenge, irreconcileable Hatred, Proneneſs to uncharitable Cenſures and Revilings, the Antichriſtian Spirit of Perſecution, *&c.*

Prompted by ſuch ungovern'd Paſſions, and inflam'd with ſuch flagitious Diſpoſitions as theſe, Men ſhall preſume to frame groundleſs and chimerical Objections againſt a Legal Power eſtabliſh'd over them, and vent their Abſurdities with as grave and poſitive an Air, and furious Zeal, as if they were the moſt momentous Truths, and eſſential Articles of Faith neceſſary to Salvation. Thus, for Inſtance, they aſſert Hereditary Right to be *indefeaſible*, tho' in plain Oppoſition to Scripture, Reaſon, the Laws and Hiſtory of our own, and all other Nations; ſo that were it in this Senſe really *Jure Divino*, or enjoin'd in the Scriptures, and made as neceſſary a Duty as Faith and Repentance,

tance, as it is not, they could make no greater Noiſe about it. What ſhall we ſay to ſuch turbulent Tempers? O that they would as tenaciouſly ſtick to the Fundamentals of the Creed! the Practice as the Profeſſion of Chriſtianity; and by Examples of Modeſty and Humility, of Piety and Virtue, of Meekneſs and Moderation, and of mutual Love and Charity, convince the World that they are true Members of our Holy and Orthodox Church, by letting theſe its Principles ſhine forth in their Actions, for the Glory of God, the Conviction of it's Enemies, and the true Intereſt of their own Souls! And then they would ſoon become ſenſible of their raſh Errors; ſenſible, that as King GEORGE was Crown'd by the unanimous Conſent of theſe Kingdoms, he is truly *God's Ordinance*; and ſenſible of the Obligation that thence lies upon them to be *ſubject* to him. For that,

2. *Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*; ſo that the preſent Reſiſtance is againſt God: For as an Indignity offer'd to the Ambaſſador of a Prince, is offer'd to the Prince himſelf, becauſe he is his Image or Repreſentative, bearing his Majeſty as well as his Authority; ſo this muſt be an open Defiance of, and declaring War with the Almighty, a telling him, *Thou ſhalt not reign over us*; *We will not bear thy Yoke*; *Thou ſhalt not chuſe for us, we'll chuſe for ourſelves*; for this God eſteemed to be the Senſe of the *Iſraelites deſiring a new Supreme Power*, as you have heard; which therefore is ſurely an impudent and imperious Uſurpation of the Divine Prerogative.

Thou

Thou Duſt and Aſhes, how dar'ſt thou ſtand thus in Oppoſition to an Heavenly Ordinance? With what Face can'ſt thou think of fighting againſt God, as ſuch do, who fight againſt the Powers he hath anointed over them? Do'ſt not conſider, that Rebellion will be puniſhed with Temporal Judgments and Eternal Fire? This, however harſh, is moſt certainly true; for we have it here denounced by the Immutable God, in the laſt and moſt forcible Motive to Subjection in my Text, *viz.*

3. *They that reſiſt, ſhall receive to themſelves Damnation.*

I would not here be underſtood to ſpeak any thing thro' Heat or Paſſion; for certainly Meekneſs and Candor, Moderation and Pity, are never more due to Men, than when they are conſidered as Criminals: But then, as we muſt not ſooth ſuch in Error, by taking no notice of, or mitigating Enormities of the vileſt Nature; ſo it is the Will and Command of God, that we open to their View, with a Spirit of Love, Judgments and Death, Hell and Horror.

That no one therefore may plead Ignorance in this Matter, but diſtinctly know when they do reſiſt, and ſo how to avoid this dreadful Denunciation; I ſhall firſt ſhew what is meant by Reſiſtance, becauſe there are ſo many, tho' not immediately, yet mediately concern'd in this Rebellion, by ſilently approving, or ſecretly promoting it.

Reſiſtance then is but another word for *Rebellion*; which you may be as much guilty of in your own Houſes, as in the Field; as criminal in the Intentions and Purpoſes of your Hearts, as in the open taking up of Arms.

And therefore to have favourable Opinions of Rebels, and to wiſh well to their wicked Cauſe, and much more to aſſiſt them in it by any private Methods whatſoever, is *Rebellion*.

Not to pray for the Juſt and Legal Powers ſet over you, whether in the Publick Offices of Devotion, or in your Cloſets, is *Rebellion*.

Not to be content with them, and thankful to God for them, is *Rebellion*.

To encourage any falſe or unjuſt Aſperſions of them, by greedily liſt'ning to them, and much more to invent and propagate ſuch, tending in the leaſt to alienate others Affections to them, and to foment and inflame groundleſs Fears and Jealouſies, is *Rebellion*.

In ſhort; 'Tis *Rebellion* to think or ſpeak ſecretly, as well as to act openly againſt any of the Branches of the Duty above: Therefore, ſaith a Learned Man, * "They who interpret "this of violent Reſiſtance by Force of Arms, "ſpeak the Truth, but not the whole Truth, "that being not the only Reſiſtance here for- "bidden; for ἀντιτάσσεσθαι, which we tranſlate "*to reſiſt*, includes all practiſing out of a Spirit "of Averſeneſs, Oppoſition, and Contradiction, "and

Whitby's Annot. N. Teſt. Rom. xiii. 2.

" and whatſoever is contrary to ὑποτάσσεσθαι, the " being *ſubject*.

Let us now briefly conſider it's abominable Nature, and curſed Conſequences.

'Tis a Sin inexpreſſibly great and horrible, conſummate Wickedneſs, the whole Circle of Iniquity: † For ſo ſaith the Homily: " He that " nameth Rebellion, nameth not a ſingular, or " one only Sin, as is Theft, Robbery, Mur- " der, and ſuch like; but he nameth the whole " Puddle and Sink of all Sins againſt God and " Man, againſt his Prince, his Country, his " Countrymen, his Parents, his Children, " his Kinsfolks, his Friends, and againſt all " Men univerſally: All Sins, I ſay, againſt " God and all Men, heap'd together, nameth " he that nameth *Rebellion*. So that Men muſt be guilty of all manner of Vices, intentionally, if not actually, in the Heart, if not in Practice, before they can be Rebels: And hence it is ſaid to be as Witchcraft and Idolatry; and is plainly Diſcontent, Inhumanity, Barbarity, Oppreſſion, Hypocriſy, Perjury, Parricide, *&c.* In ſhort, the ſame Homily proves it to be a *wilful Violation* of every Commandment.

† *The third Part of the Homily againſt Rebellion*, p. 365.

Juſtly then has the Almighty, with ſo ſevere an Emphaſis, threatned Damnation to all who are guilty of it; whereby is meant, that Peſtilence, Famine, and War, the three greateſt Plagues that can befal a People, and the neceſſary Attendants of Rebellion, ſhall be the leaſt Part of their Miſery, becauſe theſe are but temporal and final Evils; whilſt Anguiſh,

2 Kings xxiv. 14.

Remorſe of Conſcience, and Deſpair ſhall continually give them a Fore-taſte of that endleſs Torture to which they are condemn'd. —— Accordingly many of the *Iſraelites* were burnt
Numb. xi. 1. and conſumed by the Fire of the Lord, only for rebellious Complaints and Murmurings againſt *Moſes*; for that he was their Supreme Magiſtrate, appointed over them by God: At other Times they were deſtroyed by the
Numb. xii. 10. Peſtilence, or ſmitten with the Leproſy: But moſt remarkable is that Ruin of *Corah* and his Company, who, for gathering themſelves together againſt *Moſes* and *Aaron*, and condemn-
Numb. xvi. 3, ing their Authority, and Adminiſtration, were ſwallow'd up alive into the Pit, with their
---- 33, Houſes, and Goods. And when the Diſſaffected afterwards ſpoke evil of theſe Higher Powers,
---- 41, and rail'd againſt them for this Act of Juſtice,
---- 49. there came out freſh Wrath from the Lord, and Fourteen thouſand and ſeven hundred more died in the Plague.

What Fear, what Trembling then muſt theſe Conſiderations raiſe in rebellious Minds that have the leaſt ſhare of Right Reaſon left? How can they be inſenſible of, and not grieve and mourn at the hearing of ſuch terrible Judgments?

Sure the pronouncing of 'em cannot with the leaſt degree of Charity be thought pleaſant to us! ——— No, ——— it is not our Deſire, but our Fear that theſe dreadful Things will fall upon them.

It remains therefore that you ſhou'd uſe all poſſible Endeavours to avoid this wretched Doom: And that all may be inſtructed how to do it, I ſhall now apply my ſelf to three ſorts of Perſons.

1. To thoſe who have not been tainted in their Principles, and no-ways concern'd in this Rebellion, but juſtly deteſt the Authors, Actors, and Abettors of it.

Thank God that he has not let this Preſumptuous Sin get the Dominion over you; that you have none of thoſe Devaſtations, Rapines, and Effuſion of Innocent Blood to anſwer for; and can ſay with modeſt Joy, I'm innocent and clear from this grand Offence. Adore his Mercy and Kindneſs to you, for this great Preſervation, and be careful to perſevere blameleſs unto the End, by a ſtrict Obſervance of the Duties above, not ſuffering any vile Abſurdities or Innuendo's of our Enemies ever to ſhake your Integrity. Let Reaſon and Scripture continue to be your Guide, and then ſure I am you can never fall-in with their impious Meaſures. Remember that you cannot have a better Cauſe, the beſt of Kings, the pureſt Church, the beſt of Governments, and your own Liberties to ſtand up for; and therefore it is your Duties to join in Aſſociations for their juſt Defence; for he's unworthy the Name of a Churchman, who wou'd betray his Religion for Popery and Idolatry; and of an *Engliſhman*, who wou'd ſacrifice the State and his own Freedom, for Tyranny and Slavery. And as the Almighty, in

favour to you, hath kept your Reaſonings the moſt clear, and your Paſſions the moſt unbias'd, it is moreover your Duty, in regard of your Oath to Him and the King, to reconcile Domeſtick Differences, as far as poſſible you can: Your good Endeavours herein will be well-pleaſing to God, and of bleſſed Conſequence to the Publick; but above all, humble your ſelves for the crying Sins of the Nation, and your own Perſonal Faults, which no Man is free from. And then God will cauſe the moſt Publick Good to flow from theſe wicked and ſelf-intereſted Views of our Enemies; their evil Devices to debaſe our good King, will occaſion his higher Exaltation; and their ungrateful Rebellion, only ſerve more firmly to ſecure him on the Throne. As that of ſome of the diſſaffected *Iſraelites* did *David*; God intended to exalt him, they conſpir'd to Dethrone him; but their Attempts ended in their own Confuſion, and his greater Glory.

2. To thoſe who think to be excus'd by Indifference, and not concerning themſelves on either Side: Pray, is this a performing of your Duties to your Prince, and conſequently to God? Does he accept of Coldneſs and Lukewarmneſs? Are they not condemn'd? Deceive not your ſelves, Indifference in Religious Duties is Non-performance, and this Rebellion. So that Neutrality is Enmity; for he that is not with us in defending God's Vicegerent and Church with Hand, or Heart, or Tongue or Purſe, is againſt us and againſt Heaven. The Way then to avoid the Terrors threatned in the Text, is immediately to put in Practiſe, with a true Chriſtian

Chriſtian Life and Vigour, the Duties to your King, which you have hitherto neglected.

3. *Laſtly*, To thoſe who not only have been ſeduced to favour and wiſh Succeſs to this Rebellion, but under-hand have promoted it by Contributions or Advice, and would be ready to join openly in it, had they a favourable Opportunity.

'Tis your Conceſſion, that Paſſive Obedience is due to the *Higher Powers*; how then can you act againſt your own avow'd Principles? Have not we been fighting many Years to ſecure the Proteſtant Succeſſion? And would you deſtroy it at laſt, after all the compleat Victories, and wonderful Deliverances God hath wrought in its Behalf? What greater Demonſtration can be given of his Approbation of it? What Oppoſition, what Interruptions hath it met with, that have born the leaſt Appearance of the Diſlike of Heaven? Surely none at all. And can you who once approv'd it, now ſeek to ruin it? Can you condemn what God approves? Can you obſtruct what he hath viſibly promoted? Are you better Judges of what will tend to the Good of his Church, and your own Happineſs, than he? Is this the Way to become his Favourites, by deſpiſing his Favours; by trampling under Foot the Righteous Precepts of the Son of God, and preferring Idolatrous Superſtition to them? — Amazing Infatuation!

Where is your Humanity, to invite a Prince over, to rebel againſt him? Where your Honour, Truth, and Juſtice? His Cauſe indeed hath all theſe Sanctions in it; but yours hath none of

them: And was it ever known that our Holy God did patronize a Cauſe that had them not? Take Care of ſuch Blaſphemous Aſſertions and Applications.

We have the utmoſt Probability on our Side, that God will ſtill continue to intereſt himſelf for King *George*; you have none on yours, becauſe he hath continually fruſtrated the *Pretender*'s wicked Attempts.

No Plots could be more deeply laid, than thoſe you are at preſent concern'd in; which ſhews the Preſervation to be the greater, and more miraculous; for in the declining Years of our late pious Queen, ſome of your Accomplices had introduc'd themſelves into her Favour, and were privately, though, as I am fully perſwaded, unknown to her, concerting Meaſures with a neighbouring Monarch for the bringing in a Perſon whoſe Pretenſions ſhe always abhorr'd. As Things were growing to Perfection, God, in all Likelihood, for your Sins, puniſhed this Nation by a ſudden Removal of that excellent Princeſs, that the accompliſhing of ſuch perfidious Villanies might not ſtain the Glories of her Reign. This was an unexpected Balk to your Projects; but here you were not diſcouraged. And ſince then, as you were raiſing the Rebellion, God, to manifeſt his farther Diſlike of your Proceedings, took away that neighbouring Monarch. Still you would make a bold Puſh, and form Deſigns to ſurprize ſeveral important * Places. Your Treaſons are detected; your Ringleaders are apprehended; and after all, your Armies defeated even by inferior

Edenburgh, ewcaſtle, rth, Briſtol, xford, &c.

ferior Numbers. Now what can be more evident, than that the Hand of the Almighty has been in all this? than that our Cauſe is his own Cauſe? that he hath hereby acknowledged it to be ſuch? that we are a favour'd People? and that he is not willing to ſuffer Ruin to come upon this Church and Kingdom?

For Shame then be wiſe, for your own Intereſt: You us'd to abominate the very Mention of the Rebels in Forty one; and how come you now to be more inexcuſable (if ſuch can be) than they? What condemning Apprehenſions ſurely muſt you have, upon cool Reflexion? And what Anſwer think you can you make at the Laſt Day to your Judge, whoſe Ordinances and Precepts you have ſo notoriouſly deſpiſed?

Many of the Chiefs of the Rebellion are Papiſts: And how can you, who are Proteſtants, join with ſuch? Can it be ſuppoſed that Papiſts would fight and hazard their Eſtates for the Good of the Church of *England?* Or has Popery loſt its ſinful Fopperies, and ſuperſtitious Iniquities? or Arbitrary Power its Slavery?

To be brief: Your Behaviour hath expoſed you to the *Damnation* threatned in the Text; and ſure I am, there is no Way for you to eſcape it, but by ceaſing to do Evil, and learning to do Good, by a deep and ſpeedy Humiliation, and thorough Converſion from your wicked Courſes, and by humbly and carefully practiſing the Duties to King *George*, which, you hear, are enjoin'd upon the ſevereſt Penalties. In order to this, be perſwaded to attend diligently

to

to the Arguments I have brought againſt your Principles and Practices; weigh them without Prejudice or Paſſion, and ſhew your ſelves willing to be convinc'd and guided by Reaſon and Revelation, accounting it no Shame to forſake your Errors, and to embrace the Truth; for in Diſputations, to confeſs your Doubts, is a Proof of a docible Diſpoſition, a ſound Judgment, and an honeſt Meaning. Your Sins are the Cauſes of your Heats, Animoſities, and Rebellions: Let the Cauſes be laid aſide, and the Effects will vaniſh. Let there be no longer Arrogance found among Chriſtians; Love as Brethren; Let Humility be your Study and Practice; Mind quietly your own Buſineſs; And be *only ambitious* to do your Duties to God, your King, and to one another; always remembring that true Grace and rebellious Machinations can never be conſiſtent together: That Miſtakes and Errors are incident to Humanity; but it is the utmoſt Stupidity to perſevere in a Fault; and that you will not be judged at the Laſt Day by your own Conceits, but by the Law of God.

I would now leave theſe Things to your ſerious Conſideration; but that I cannot yet do it, without taking ſome farther Notice of the Vertues of his moſt Sacred Majeſty King *George*. Pray, what Part of his Coronation Oath hath he broken? Whom hath he injur'd? He may ſay with *Samuel*; *Behold, here I am, witneſs againſt me before the Lord, whoſe Ox have I taken? or whoſe Aſs have I taken? or whom have I defrauded? whom have I oppreſſed?* Can that be an Injury, for his Majeſty to make uſe of his

1 Sam. xii. 3.

Pre-

Prerogative in the Choice of his Servants? You allow'd our late Queen of Bleſſed Memory to do the ſame; Why was it not then a Crime in her? Is this the Recompence of his moſt affectionate Care and Concern for you? Why ſo haſtily deſirous to ſend back a Prince, who is Wiſe and Good by your own Confeſſions? Is it becauſe you are afraid that the longer he is amongſt us, his Vertues will be the more conſpicuous, and ſo exclude all Hopes of the *Pretender?* Would you encourage Wickedneſs, by skreening the Wicked from Juſtice, eſpecially when they are obſtinate and impenitent, as the Impeach'd Lords are? Would you have God's Vicegerent to overlook their Crimes, when he himſelf will not, and our Laws will not permit it? *Amaziah* executed Juſtice on Traytors in a former Reign; and yet it is ſaid, That *he began his Reign well, he did that which was right in the Sight of the Lord.* —— Why then will you ruin your ſelves? *Why will you die, O Houſe of* Iſrael! 2 Chron. xxv. 2.

O Thou God of Love and Unity! open the Eyes of theſe deluded People, ſave thoſe of 'em that are Penitent, but cloath the Obſtinate with Shame, Diſappointment, and Confuſion; And have Mercy on thy choſen Servant King George; *and as thou haſt ſet a Crown of pure Gold upon his Head, and given him Authority to rule thy People with Equity and Juſtice, ſo continue to him thy eſpecial Aſſiſtance in the Exerciſe of it.*

Give him abundant Honour in the Sight of his People, and of all the Nations round about him.

him. Let his Life and Reign be religious, long, and prosperous; and whensoever it shall please Thee to take him to that Kingdom which cannot be shaken, grant that his Royal Issue may peacefully succeed him in his Vertues, Crowns, and Dignities, and enjoy them from Generation to Generation, thro' JESUS CHRIST OUR SAVIOUR.

FINIS.

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